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Christ Our Passover.

(1. Cor. 5:7, 8. Memorial Address.)

DURING recent times we have considered one of the greatest transactions that has occurred in the history of mankind. Nevertheless, not many of the human family are aware, as yet, of this most important of all dramas which over nineteen centuries ago ended on Calvary's Hill. But the called out people, those separated unto God, gather again in all parts of the world in remembrance of this occasion, and how impressive and inspiring it is to celebrate this important event on its anniversary.

The great men of this world wish to be remembered because they lived; but this Man—"The man of sorrows," despised and rejected of men," —asked to be remembered because He died. "By this loaf and cup, ye show forth the Lord's death." "This do in remembrance of me," said Jesus.

The precise time of this great event had been typified for centuries with careful precision by God-given instructions as to the day and the hour, and our Lord Jesus several times declared—"My hour is not yet come." But when instituting the Memorial of His own approaching death as the antitypical Passover Lamb, He waited, "and when the hour was come he sat down with his disciples to eat the Passover lamb." "With desire have I desired to eat this Passover with you before I suffer." (Luke 22:15.) This was strictly observed at the appointed time—not any time, but as a supper; not any day, but on its anniversary—the appointed month, day and evening.

Every age has connected misery with guilt, anguish with iniquity, suffering with sin. It was in vain that suffering Job protested his innocence; his friends insisted that his sufferings were because of his sins. A man was born blind and the question was asked—"Did this man sin or his parents?" "Neither this man nor his parents," Jesus replied.

The verdict passed upon the sufferings of Jesus by the thoughtless crowd was put into their mouths by one of their prophets—"We did esteem him stricken, smitten of God, and afflicted . . . We hid as it were our faces from him." (Isa. 53:4, 3.) One of their leaders announced—"He is guilty of blasphemy and worthy of death." But all the while Jesus opened not His mouth; He was silent before His judges except when His refusal to speak might appear as compromising the truth. "He was led as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth.- Why this speechlessness? In part it was due to the Saviour's clear apprehension of the futility of arguing with those who were bent on crucifying Him; due also to His quiet rest and peaceful submission to the will of His Father. "And the work of righteousness shall be peace; and the effect of righteousness quietness and

assurance for ever.” (Isa. 32:17.) He anticipated the hour when His Father would arise and give Him complete vindication.

Our Lord’s silence was also due to the fact that He carried within Himself the Divine solution of the mystery of human guilt. All the world, Jew and Gentile, stood guilty before God. As children of Adam none was righteous: Jesus knew the purpose of the Levitical dispensation; that its sacrifices and sprinkling and pouring of blood gave meaning to His own approaching death and brought to view the great law of the transference of human guilt. He realised that He was the Lamb of God which taketh away the sin of the world.

There is no injustice done in such a transference of guilt, for Jesus’ act of self-sacrifice and death on account of others was quite voluntary. “No man taketh my life from me, but I lay it down of myself.” (John 10:18.) He could afford to be dumb until He had put away sin by the sacrifice of Himself, nailing it to His cross. “Having spoiled principalities and powers, he made a show of them openly, triumphing over them in himself” (Col. 2:14, 15.) Time would vindicate Him presently. What He carried as a secret in His heart, and that which His closest disciples could not understand then, would soon be proclaimed from the housetops. -By his knowledge shall my righteous servant justify many; for he shall bear their iniquities.” (Isa. 53:11.)

Those who are called to follow in the steps of Christ, to lay down their lives in sacrifice, also need to learn this lesson of silent suffering and submission under misrepresentation. We are often quick to pass the story of wrongs done us into the ears of man, complaining of every slight and injury. We forget that God is waiting in the shadows, keeping watch upon His own and is sure to bring your righteousness into the light and your judgment as the noon day. Our present example is in Christ; when He was reviled He reviled not again. “Here unto are ye called, not only to believe on him, but also to suffer for his sake.”

Our Lord humbled Himself even to the shameful death of the cross, wherefore God bath highly exalted Him, and given Him a name above every name. God vindicated Him. “He bath borne our sin,” “therefore he (Jehovah) shall divide him a portion with the great (Jehovah), and he (Jesus) shall divide the spoil with the strong (with His followers and joint heirs) .” (Isa. 53 :12.)

There is no need to prove that the common lot of man is suffering, sin and death. It has long been declared, “that by one man sin entered the world and death by sin; so death passed upon all men, for that all have sinned.” (Rom.:12.) Centuries before the wear and tear and sorrows of modern life began, it was declared, “Man is born unto trouble as the sparks fly upward.” Behind these sufferings there is a sense of guilt, of disobedience to right rules of action. Man tries to evade the consciousness of guilt by plunging into gaiety, dissipation, travel, adventure and ceaseless change. The sense of sin covers the world with altars, temples and churches, and wheresoever a man is found some religious rites and sacrifices betray the heavy sense of sin, but death overtakes all.

The Son of God died also; He too was a Man of sorrows and acquainted with grief. But His death was the notable exception, “because he had done no violence, neither was any deceit found in his mouth.” (Isa. 53:9.) His life was searched with scrutinising care to discover a single flaw to justify His condemnation. The, traitor could not find any; charges were trumped up, by scribes and Pharisees, but evidence did not harmonise; while Pilate and Herod asserted His absolute faultlessness. None could meet His challenge—”Which of you convinceth me of sin?” Why, then, did

He suffer and die? Had not the Law declared--He that doeth this law shall live by it”? The secret of His death was contained in that vast system of Levitical sacrifices which foreshadowed the “offering of the body of Jesus once for all.” Year by year innocent, spotless victims surrendered their lives prematurely; their blood flowed freely for no fault of their own, but for the sins of those who brought them to the altar

of God. “Without shedding of blood there is no remission of sins,” and it is most obvious that these died for the sins of others, typically cleansing them.

There are many instances, among mankind who will suffer for others. Does not a father suffer for his son as he strips himself to poverty to pay his foolish debts; does not a doctor suffer for the sins of others when he himself is stricken down in an effort to rescue another from disease caused by violating the laws of health. Thousands have died in the effort to rescue others from fire and flood. Soldiers are highly esteemed who lay down lives for the freedom and protection of their loved ones. These imperfect illustrations reveal in a measure how the Saviour of mankind poured out His life unto death for others. “When we were without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet for a good man some will dare to die . . . When we were sinners Christ died for us . . . We were reconciled to God by the death of His Son.” (Rom. 5:6-10.) And in due time all will come to see, as the Prophet Isaiah predicted, that He bore our grief and carried our sorrows—died for our sins.

His was a voluntary death for the cancellation of the sins of the world. “He was made sin for us, though he knew no sin.” He was willing that the transfer of guilt should be upon Him; He was willing to give all He had to buy the field and the treasure hid in the field. “Through this one act of righteousness the free gift came upon all men unto justification of life.” “To this end Christ died and rose, that he might be the Lord (Controller) of the dead and living.” (Rom. 14:9.) The perfect man Adam had sinned, and we were all involved in Him, though yet unborn; the perfect Man, Christ Jesus, became the corresponding or ransom price for the purchase and release of all from the original condemnation. It is strange, but true, that the saddest, darkest day that ever broke upon this world (when even nature shrouded itself in literal darkness for three hours) is destined to cure the sadness and scatter the darkness for evermore.

The death of the Son of God was no ordinary incident, but distinguished from all other deaths, martyrdoms and sacrifices in its unique and lonely grandeur—the one perfect and sufficient sacrifice for the sins of the whole world. With a loud shout of triumph the Sinbearer cried, “It is finished,” and He expired. Having purchased the world He now possesses the right, in due time, to cancel the world’s condemnation and raise them to perfection and reconcile them to God.

We have the writer of Hebrews pointing to the sacrifice of bulls and goats which accomplished only typical cleansing of sin once a year. “But now, by Christ’s own blood he has entered in once into the holies, having obtained eternal redemption. It is the blood of Christ (the sacrifice of His perfect, human life) who through the eternal spirit offered himself without spot to God, that purges your conscience from dead works to serve the living God.” (Heb. 9:12-14.) Adam had broken the law of obedience and offended God. Hence we read, Christ offered Himself to God, which satisfies the demands of the law which stood against Adam. But “thou shalt make his soul an offering for sin,” “therefore in Christ shall all be made alive.”

Suffering alone would not accomplish our redemption. From the time sin entered the world, God had intimated that the death of another only could accomplish the release from the condemnation of His broken law—the death of a sinless one. None among the human family could be found who could give a ransom for his brother; none was righteous. This offer was made to the Son of God, for we read (John 1:14), “The Word was made flesh and dwelt among us . . . full of grace and truth.” His motto was, “I come to do thy will, O God . . . By which we are sanctified through the offering of the body of Jesus Christ once for all.” (Heb. 10:9, 10.) He stood before the universe charged with the sins of the human race and their consequences. The great Sinbearer allowed Himself to be numbered with the transgressors, not as natural but as sympathetically one with them. He tasted death for every man; He was identified with sin, its shame, suffering and penalty. He deemed Himself forsaken of God. In that one act of the cross He put away sin, exhausted the penalty, wiped out the guilt, and laid the foundation of a deliverance which, in its time, will include the whole human race. He appeared in the presence of God first for His church.

He was the antitype of the bulls which were killed year after year to make atonement for Aaron and his house. His suffering and travail of soul, and pouring out of life unto death cast a new light on the continuation of pain, sorrow and sacrifice.

May it not be that there are other sufferings and sacrifices which in a lower measure are also redemptive, fulfilling Divine purpose in the lives of others? Yes, we do find it so stated in type and antitype. To the sacrifice of the bull must be added another sacrifice—a rather insignificant animal, a goat. And Aaron had to do with its blood the same as was done with the blood of the bull; namely, take the blood and sprinkle it on and before the mercy seat in the Holy of Holies in the tabernacle. This was done on the appointed day, the Atonement Day, once a year. The blood of these two animals accomplished the typical cleansing of Israel—the bull for the priests and Levites, the goat for the remainder of Israel—one sacrifice in two parts, once a year.

The writer of the Epistle to the Hebrews points back to the blood of these animals and says, Heb. 9:23,24,— ‘Without shedding of blood there is no remission of sins. It was therefore necessary that the pattern of things in the heavens (the tabernacle) should be purified (typically) with these, but the heavenly things themselves (the antitype) with better sacrifices than these.’ In like manner as Aaron went into the Holy of Holies and sprinkled the blood, so Christ once in the end of the Jewish Age, has appeared to put away sin by the sacrifice of Himself.

Why then does the Apostle Paul refer to his own sufferings because of his loyalty to Christ, as the “filling up (the Greek word here means “supplement”) that which is behind of the afflictions of Christ”? (Col. 1:24) The Greek word rendered “behind” means “a deficit, also poverty”. “Fill up on my part that which is lacking of the afflictions of Christ.” (E.R.V.) The Apostle also reminded the Roman Christians (Rom. 15:16) of the favour given him of God that he should be the minister of Jesus Christ to the Gentiles, ministering the gospel -of God, that the offering up or sacrificing of the Gentiles might be acceptable to God. Does it not seem that those who are in Christ as members of His body, yielding their bodies voluntary sacrifices, suffering with Him, bearing their cross, dying with Him as a part of the Christ, are also acceptable to God, and used by Him in due time to sanctify the people? If not, we might ask the same question as Paul (1 Cor. 15:29). “Why are we then baptized (giving ourselves in consecration) for the dead, if the dead are not to benefit?” The Apostle was sure that there was a purpose in our call to be sacrificers which would be to the advantage of the dead world when raised to life again. “Wherefore Jesus also that he might sanctify the people (this includes the dead, too) with his own blood suffered without the gate. Let us go forth, therefore, unto Jesus without the camp, bearing his reproach.- The sacrifice of Christ’s body members is acceptable to God because of the merit, the all-sufficient sacrifice of Jesus, the Perfect One. “Precious in the sight of the Lord is the death of his saints.”

In 1 Cor. 10:16, 17 the Apostle Paul seems to link these two sacrifices together as one. “The cup of blessing which we, bless, is it not the communion (participation) of the blood of Christ? The bread which we break is it not the communion (participation) of the body of Christ? For we being many are one bread and one body; for we are all partakers of that one bread.” There is a sharing, a communion, in the sufferings of Christ, and there is a sharing with Him in the future glory, honour and exaltation. We cannot have the crown without the cross; let us go with Him, bearing His reproach. This is the purpose of our consecration; His grace will enable us to fulfil it, even unto death. Let us examine ourselves: are we fulfilling our consecration—dead to self, dead to the world? How much will we suffer, endure and sacrifice in doing God’s will? -For if we be dead with him we shall also live with him. If we suffer with him we shall reign with him.” Soon this offer will close; soon the elect will be complete and glorified. Let us give all diligence to make our calling and election sure. “Let us not be weary in well doing; for in due season we shall reap, if we faint not.” (Gal. 6:9.)

We do become weary. The Lord Jesus Christ knew how to speak a word in season to those who are

weariness, for He Himself, was weary. He too passed through each class in the school of weariness. Being wearied with His journey He sat by Sychar's Well. On another occasion "they took him even as he was, unto the ship." He looked up to heaven and sighed because of the pressure of human pain, and the obstinacy of unbelief. He suffered being tempted, and once cried in the bitterness of His soul—"How long shall I be with you and suffer you.- And though possessed of inexhaustible patience there was an incessant waste of physical tissues beneath which at last He fainted on the way to Calvary. Yes, He was weary.

Multitudes of all nations pass through this school of weariness, physical weariness, mental weariness, heart weariness,—the weariness of the Christian conflict of striving day by day against selfishness entrenched in us; the works of the flesh, its waywardness and weakness; unbelief, a conflict which is tedious, incessant, painful and terribly wearying. We sigh for a quiet place over whose portals Christ has written, "Come unto me all ye that labour and are heavy laden, and I will give you rest.- No one ever comforted the weary as He did. "Never man spake like this man." The sheep knew the voice of the Shepherd, From whence did He derive this matchless power? We have it recorded of Him—"The Lord God gave it me."

From Isa. 50:4-10 we quote—"The Lord God hath given me the tongue of the learned (R.V.— of disciples that are taught) that I should know how to speak a word in season (to sustain with words—R.V.) to him that is weary." His education was by God Himself in the school of pain and weariness. As He said, "I do nothing of myself, but as my Father taught me, I speak these things." "I am a man that told you the truth which I heard from God.- (John 8:28, 40.), Isa 50:4—"The Lord God . . . waketh (me) morning by morning, he waketh my ear to hear as they that are taught." The care and loving attention of His Father was constant—"morning by morning."

Would that we were quicker to detect the same awakening touch, and learn the lessons taught by the circumstances of our lot as to the treatment of the weary and suffering. It is not easy to know just when and how to speak to the weary. There are times when the nervous system is so overstrained that it cannot bear even the softest words. Our Master knew, when to speak and when to be still, because He graduated there.

Verses 5 to 7 speak to us of His invincible resolution, which set His face like a flint, and knew that it would not be ashamed. Throughout the Book of Isaiah He is called the servant of Jehovah. "He bath opened mine ear." This is supposed to refer to the ancient custom of boring through the ear of a slave or servant, thus signifying that such was willing to remain forever the servant of his master. The Lord Jesus placed Himself voluntarily and with keen sympathy and readiness in the service of His Father, whatever it might involve, because He loved Him and would not go out free. This devotion of love bound Him to the cross.

The will of God is that men shall live,—"Why will ye die?" But the servant of Jehovah was born that He might die. From His birth the shadow of the cross fell over His life; death pursued Him; as soon as He was born. "The Son of man must be lifted up,- like the serpent in the wilderness. Though He anticipated all that would be involved in His devotion to God's will, we hear Him saying in verse 5, "I was not rebellious, nor turned away back." This is absolutely voluntary surrender. The martyr dies because he cannot help it. Christ died because He chose to do so—no one took His life from Him. He might have been rebellious, or turned away back, or called for twelve legions of angels. But no; listen to His words—Thy will not mine be done."

This stirs our hearts with admiration and devotion, as we see Him deliberately give His back to the smiters and His cheek to them that plucked off the hair, and expose His face to shame and spitting, a face from which the present heaven and earth shall flee away. He triumphed in the confidence that the Lord

God would help Him, as we read in verse 8, "He is near that justified me." These are words upon which Jesus may have stayed Himself during those long, weary hours of trial. The Father who sent Him was with Him. This may be understood as "He is near that vindicates me; who will contend with me?" Who will condemn me? The Apostle Paul quotes these words in Rom. 8:33. With us, this is an imputed righteousness, but with the Divine Servant it is the Lord God who vindicates Him, because of His righteous and faithful conduct.

Christ contemplated His vindication before all nations. They said He blasphemed when He called Himself the Son of God. But God justified Him by raising Him to the right hand of power, and from whence He comes again in power and great glory, and all nations shall serve and obey Him. But His enemies, verse 9—"Lo, they all shall wax old as a garment; the moth shall eat them up."

Verse 10 is an appeal.—"Who among you that feareth the Lord, that obey the voice of His Servant, that walk in darkness and hath no light? Let him trust in the name of the Lord, and stay upon his God." Those who fear, reverence and obey the Lord may also be called to walk through darkness where there is no light. It may be even in the valley of the shadow of death, or garden of Gethsemane. But from the depth of His own experience Jehovah's Servant counsels such that they should trust where they cannot see, and stay themselves upon God. "Lo, I am with you always, even to the end of the age." "I shall not drink henceforth of the fruit of the vine, until that day when I shall drink it new with you in my Father's kingdom. And when they had sung an hymn they went out."

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While it is our intention that these columns be used for teachings strictly in accord with the Lord's Word, we cannot accept responsibility for every expression used, either in the correspondence or in the sermons reported.

A Cross (x) on the wrapper indicates that the Subscription to "Peoples Paper" is overdue,

Convention News from Adelaide.

THE Easter Convention at Adelaide was once again a happy and helpful season of spiritual fellowship. The blessing and presence of the Lord was much in evidence at each gathering during the four days from Good Friday to Easter Monday. A good number of visiting brethren from Victoria and some from New South Wales were welcomed in our midst, and their presence contributed greatly to the general helpfulness and blessings derived from the gatherings.

It was good to see the earnest, loving zeal of the various members, as they endeavoured to encourage us in the heavenly way. This applies not only to the brethren who spoke to us in their addresses etc., but also to those who participated in the Bible studies and fellowship meetings with helpful thoughts and Scriptural exhortations.

The Convention opened with the address of welcome on Good Friday, as a Brother with some well chosen words bade our visiting friends welcome to- the gatherings. As the Memorial of our Lord's death was to be kept on Good Friday evening a Bible study on 1 Cor. 11:23-32 claimed our attention during the afternoon session. A short report of our Memorial Service appears elsewhere in these columns, so reference need not be made to it again here.

Each day our gatherings opened with praise and prayer, and we had some very helpful Bible studies in Rev. 2:1-7; Rom. 12:9-18 and 1 Pet. 1:1-9. Also a Question Meeting and Praise and Testimony Meetings added to the general helpfulness of the Convention.

Various brethren spoke to us, giving of their best to exhort and encourage us in the narrow way to life. The topics for these addresses were as follows:—"Some Thoughts on Dan. 7:27"; "Joseph"; "My Father Knows"; "Earthquakes (the First Easter and Since), What Do They Mean?"; "Keep Yourselves in the Love of God": "At the Time of the End" and The Protection of the Lord.-

The days seemed to pass all too quickly, and at the closing feature we all bade each other goodbye with the singing of "Blest be the tie that binds our hearts in Christian love," and "God be with you till we meet again." The Convention closed with prayer of thanks to God for the many blessings received, and with the desire that we may be able to retain the good thoughts, and so our spiritual lives may be enriched as we go on our way to our heavenly Home.

During the Convention we received many messages of love and goodwill from brethren throughout the Commonwealth, wishing us God's blessing at the gatherings. These messages were much appreciated, and the message sent from the Convention to the various Classes and brethren is contained in the words of the Apostle Peter in 1 Pet. 1:3-5.

The Christian's Contact.

The whole Christian life is found in our making vital contact with God and in keeping the contact. There is no more apt illustration of this than the electric tramcar we see in our streets. The car with its overhead arm is united to the cable through which flows the power of the dynamos in the power-house. Have you watched such a car reach a terminus and observed the conductor disconnect the arm? Out go the lights!—and all the vibrating, pulsating power has ceased. The car is a dead, dark, useless thing; it has no power to move. But round comes the arm to make contact again, and up go the lights!—and throb, throb, throb the vehicle rocks with its renewed power. Light in us—light of hope, light of joy, light of faith; and Power—power of God to intervene, through us, in the world around us become our wonderful and thrilling experience, when we are living in right relationship with God. Let each praying Christian determine what that right relationship with God is, and keep it as the most valuable service he can render to fellow Christians and all with whom he comes in contact. —Selected.

Used Postage Stamps.

Used postage stamps of all varieties can be sold to support the truth work. Friends willing to assist may forward all the Australian stamps they can procure, as well as other stamps, leaving at least a quarter of an inch of paper around the stamps ; that is, do not remove stamps from the paper.

(Quite a number of friends have sent in used postage stamps; would all please accept sincere thanks for their efforts in this way.)

Concordances

Some copies of Strong's Exhaustive Concordance are now on hand with strong cloth binding. While the price is greatly increased, these Concordances contain such a wealth of information with the meanings of all Hebrew and Greek words used in the Bible, and are really essential for detailed study of the Scriptures. The present price is 17/1216.

Memorial Observances

Melbourne.

THE Melbourne brethren gladly gathered together on the night of 16th April to remember again the great sacrifice of our dear Saviour. L. was with hearts full of solemn thoughts that we approached this time of the year, having had our minds refreshed on the important events that led up to the crucifixion of our dear Master by appropriate studies on previous Sundays.

The order of service, commencing with hymn 438 (B.S. Hymnal) and prayer (in which the Lord's people who everywhere at nearly the same time would be remembering Him were brought before the throne of grace) seemed to take us in a special way to that "upper room.-

Singing of hymn 345 and readings from Matt. 26:17-53 and John 18:28 to John 19:30 brought before our minds the great love of our Lord for His people, and also our responsibility to share with Him the way of the cross.

Hymn 280 was then sung, after which the Memorial address was given, in which special mention was made of the significance of the Memorial in type and antitype, and calling to mind the many blessings which are ours as a result of the Lord's sacrifice.

The singing of hymn 2 was then followed by the simple order of service as followed by our Lord in Mark 14:22,

23, 26, in 'which all gladly partook of the emblems which our Lord requested should be used to represent His body and blood, first of all "in remembrance of Him," and also showing our willingness to sacrifice with Him, to suffer with Him that we may also live with 'Him.

Hymn 414 brought the service to a conclusion with the triumphal words of verse 4 still ringing in our ears and joy in our hearts, in the knowledge that the Saviour's work of redemption was not in vain, but that soon -the joyful sound will be heard through all the nations round," "when he shall see the travail of his soul and be satisfied." (Isa. 53:11.)

Adelaide.

It was a privilege once again to observe the Memorial of our Saviour's death, in accordance with His request that we "do this" in remembrance of Him. In keeping the Memorial we are reminded that all our hopes of life and blessing are centered in Him who "bore our sins in his own body on the tree."

After reading appropriate Scriptures and singing hymns in keeping with the occasion, a Brother spoke to us regarding the importance and value of the sacrifice of our Lord Jesus Christ. Also we were reminded of the privilege which is ours of sharing in the sufferings of Christ at the present time. As members of the Body of Christ we have fellowship with our Lord at the present time, and rejoice to be permitted to share in His sufferings now, and look forward to the Kingdom Age, when, if faithful unto death, we may be permitted to share with our Lord and Head in His great work of uplift and blessing for all mankind.

It was a pleasure to have the presence and fellowship of about ten members from Victoria and New South Wales, who were visiting us for the Easter Convention. During the Service, prayers of thanks were offered to our Heavenly Father for the many blessings and favours which come to us through Christ, and especially for His goodness and mercy again at this Memorial season, and we seek His grace to enable us to serve Him more acceptably and wholeheartedly in the days that lie ahead. Also our earnest prayers

were for all the Lord's dear people everywhere, known and unknown to us, who, like ourselves, were keeping the Memorial of our Saviour's death. "Thanks be to God for his unspeakable gift."

Perth.

We celebrated our Lord's Memorial on the evening of the 16th of April. We all thought how privileged we were to be of the Lord's followers whom He has invited to share with Him all that He passed through, symbolised by the bread and wine. We remembered our Lord in His sufferings on man's behalf, and how He was wounded for our transgressions. He gave His soul an offering for sin, and asked His disciples to do likewise, and have that communion or participation with Him in all things.

We partook of the emblems with solemnity, realising that it means death of our humanity, which we give over to crucify, and that the emblems are a symbol of greater issues in our lives. Gladly we would "this do in remembrance of Me," as the Lord enjoined: gladly we would symbolise our covenant of sacrifice with our Lord after recognising His supreme sacrifice on Calvary, and His cleansing blood giving us justification with God. About twelve partook of the emblems with another little group partaking at Fremantle.

Tasmania.

On 16th April four of us gathered together to celebrate the Memorial at the appropriate time after sundown on the 14th of Nisan. Our studies and thoughts were centered around the passages of Scripture found in 1 'Cor. 5:7; 10:16; Luke 22:14-16 and Exodus 12.

Very helpful thoughts were put forward by each one present on the subject under consideration, and on the obligation of each of us to examine our own hearts over the past 12 months and to resolve with determination to be more watchful in this the beginning of the Christians' new year in things wherein we had been weak in 1953. All God's true people throughout the world were remembered at the throne of grace, as they gathered together in various parts to "Do this in remembrance of Me." Truly a blessed and helpful time was spent by us all.

Sydney.

Brethren and Sisters to the number of thirteen attended our Memorial. After singing the hymn "In memory of our Saviour's love," the chairman offered up a brief prayer and then gave an address of welcome to the assembled friends. Then, after considering the typical lesson of Exodus 12, and comparing with the great antitype, we spoke about our own unworthiness of so great an exaltation as God was offering us were it not that our Lord by His own blood had made good our deficiency, for we were sinners even as others before this grace came to us. We spoke about the redemption provided in His precious blood and broken body, not only for us, but also for the whole world, and we were astonished at so great a love and mercy. We remembered our high calling, and how God, through His holy spirit speaking to us in His Bible, had given us this knowledge, and which must now ripen in us the fruit of love. In this way we came to realise that humility is the very heart and centre of consecration.

We resolved that we would walk in His footsteps humbly, as He set us the example, and that we would continue together in the bonds of love. After a Brother had prayed over the bread, and another over the cup, the emblems were partaken of, and after the singing of the hymn "Man of Sorrows," we quietly dispersed.

Canberra.

The small group of friends at Canberra participated in the celebration of our dear Lord's Memorial on the night of 16th April. At the Service it was emphasized that at the inauguration of the Passover the atmosphere was one of solemnity and fear. When the Master celebrated the Passover with His disciples and afterwards inaugurated the Memorial for the antitype of the Passover lamb, the occasion also was one of apprehension and foreboding, hence His words of comfort—"Let not your hearts be troubled." (John 14 :1.)

Over the years this Memorial has been lovingly and reverentially kept, but it was stressed that never was there an occasion such as April, 1954, when the surrounding world conditions justified a solemnity and a deportment in keeping with the expectation of the imminence of the disintegration of the "world that now is." Hence, how timely the exhortation,—"Seeing that all these things shall be dissolved, what manner of persons ought ye to be in all conversation and godliness." •

Glenbrook, N.S.W.

On Friday evening April the 16th once again, under the Lord's guidance and blessing, we had the privilege of partaking of the Memorial Supper. It was a time of great refreshment and blessing to the six brethren present as we viewed the accounts of the Memorial Supper given us in the Scriptures.

We thanked God in prayer that with all the dear Israel of God throughout the world we once again were privileged to partake of this solemn feast, and to realise that our present Lord was with us in spirit. Our closing hymn was, "Take my life and may it be, Lord acceptable to Thee."

Queensland.

We were a very small company this year, but we met together in the spirit of unity and the bonds of peace—Brother --, Sister and myself. We had a nice meeting, opening by singing hymn 166 in Bible Students Hymnal,

followed by prayer, and then remarks on how it was our privilege to meet together to keep the Memorial of our Lord's death in obedience to His request, "Do this in remembrance of Me."

Then we read Exod. 12:1-14 and explained the various points in the chapter. The firstborns were spared alive, but to receive protection they must be under the blood. Then, respecting the antitypical Lamb, we read Isa. 53, and on to "Behold the Lamb of God," and Paul's various references to the subject, and we finished with Matt. 26 for the emblems, asking the Lord's blessing on both, and after partaking, we sang hymn 42.

The Camel.

The camel at the close of day,
Kneels down upon the sandy plain,
To have his burden lifted off
And rest again.

My son. thou. too, should'st to thy knees.
When twilight draweth to a close,
And let thy Master lift thy load,
And grant repose.

The camel kneels at break of day
To have his guide replace his load
Then rises up anew to take
The desert road.

So should'st thou kneel at morning dawn
That God may give thee daily care,
Assured that He no load too great
Will make thee bear.

--Selected.

Think of all He has done for us. Be happy. Weep, but let them be tears of thankfulness.

—Charles Kingsley. The Water of Life.

Thirst

A party of surveyors had been sent out in order to survey the forest of Florida. The weather was hot, and the air was stifling under the trees, and the poor men were almost dying of thirst.

“I would give anything,” said one of them, “for a swallow of water.”

He had hardly said the words before he saw a bird pierce its beak through a swollen leaf—a kind of bladder leaf—which belongs to a peculiar tree called the air-tree. So the surveyors slit open one of these leaves, and out flowed a mouthful of cool, refreshing water.

They had been ready to die of thirst while all around in the leaves there was water sufficient to supply all their needs.

How many there are in the great world to-day just longing for a little of the water of life, a little knowledge of God and His great Plan of Salvation, a little understanding as to why a God of love can permit the present conditions of injustice and cruelty, sin, sorrow and wickedness. They, like this party of surveyors, know not where the refreshing draught can be obtained, and yet it is so near. The water of truth is so clear, so simple, so pure and so refreshing. What a privilege to be like the bird in the story, to pierce the leaf and let the stream flow, be refreshed ourselves and show those who thirst for righteousness and truth and the knowledge of God where and how to be filled and be satisfied. “Oh, every one that thirsteth, come ye to the waters and he that hath no money come ye, buy and eat; yea, come buy wine and milk without money and without price.” How many there are who discard all religion because they cannot understand matters which are so easily explained if they would but search.

“Knock, and it shall be opened,” “Seek and ye shall find.”

There are briars besetting every path
That call for patient care;
There is a cross in every lot
And an earnest need for prayer;
But the lonely heart that leans on Thee
Is happy anywhere.

—A. L. Waring.

FRANK & ERNEST TALKS

Geelong, 3GL, 222 M. Sundays 10 a.m.

Sydney, 2KY, 294 M. 8.15 a.m.

Brisbane, 4KQ, 435 M. I, 9 a.m.

Perth, 6KY, 227 M. II 4.45 p.m.

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